THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (JOHN 8: 12).

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ALL TRUTH EMBRACED IN THE GOSPEL.

ADDRESS BY PRESIDENT HYRUM M. SMITH AT LEICESTER, JULY 18TH, 1915.

MEETINGS were held at Secular Hall, Leicester, July 18th, 1915, Elder H. L. Frisby presiding. At the evening session, President Hyrum M. Smith was the principal speaker. The address was reported and courteously published in full by the *Midland Free Press* of July 31st and following issue. It is reproduced from that journal:

"For about eighty years now the elders of the Church of Jesus Christ of Latter-day Saints—commonly known as 'Mormon' elders —have been preaching the gospel in the kingdom of Great Britain, as well as in almost all other parts of the world. We have a very great message to deliver to mankind; the message that the gospel of Christ has been restored again to the world through prophets whom the Lord has raised up for that special purpose, and that the dispensation of the fulness of times has been ushered in, just as God has introduced every dispensation of His word unto man, from the beginning of history, through divinely appointed men known as prophets. The reason we are in all parts of the world preaching this gospel and declaring this message is that the gospel, as it was introduced in its purity by the Son of Man, who is its author, has been lost to the world. We believe, however, that many of the glorious truths of that gospel may be found to-day scattered among the various denominations professing religion. We do not believe that all of the truth is represented in what is called Christianity. We believe that there is a great deal of truth to be found among the heathen. There are no people in the world among whom there cannot be found some truth. Truth has been diffused,

according to the intelligence of men, and their willingness to receive it, among all nations, kindred, and tongues and people. We believe that the endurance of many of the precious truths of the gospel of Christ in the Christian world is responsible for the advancement and the enlightenment that have been made by the so-called Christian civilization. We endorse true and correct doctrine, and truth wherever it is found. It makes no difference whether it shall be discovered among the heathen or the Christian or the pagan. Truth is truth, and it is glorious and desirable, no matter where it may be discovered; whether it is theological truth or philosophical truth, or scientific truth, or truth that pertains to any of the activities of the human family. Truth belongs to itself, and every truth will naturally find its proper relation to every other truth. All truth belongs to the gospel, whether it is so-called theological truth, or whether it may be scientific truth, or philosophical truth, or truth pertaining to husbandry, to agriculture, to horticulture, or domestic science. There can never be any conflict between truths, whether they be religious, scientific, social, or classified otherwise.

"The gospel is a great and glorious plan of redemption and salvation that was established before the world was; it was brought to its perfection and fulness in the advent of the Lord Jesus Christ when He came and personally introduced among men that glorious plan which had been devised and decided upon in the council of the heavens before the foundations of the world were laid. That gospel of the Lord Jesus Christ embraces all truth. It is composed of principles and doctrines and ordinances and ceremonies and sacraments, and so on and so forth. The Lord established His Church for the purpose of the dissemination of that truth in the world. He called twelve apostles to assist Him in the ministry. He chose and ordained them. They did not call themselves, nor choose themselves, nor select themselves, but they were called and chosen and ordained by the Son of Man Himself for the work of the ministry. The Lord called other laborers also who were known as seventies, and still others were called into the organization of the Church—apostles, prophets, pastors, teachers, evangelists, etc. His Church was a perfect organization; and every one of those officers in the priesthood had his due and proper place, with respect to his relation to every other officer in the Church. After the departure of the Lord Jesus Christ He gave the keys of the kingdom unto His disciples, Peter being the chief among them, the head of the quorum of the twelve apostles. They, under the direction of the Lord, and under the divine inspiration of the Holy Ghost, went abroad in the world declaring the gospel which had been introduced among them by the Messiah. This system, as a system, must be accepted by all men if they receive the salvation offered them by the Son of God. They must obey all the laws and ordinances and the

requirements of the gospel, just as a man who desires to have all the rights and the privileges and the blessings that pertain to citizenship in the kingdom of Great Britain must become a citizen of the kingdom, and must conform to the laws and regulations and ordinances of the government of the kingdom. We believe that that organization—the Church of Christ—was lost; we at least know that it was not continued, because the apostles were put to death and the apostles' quorum was not perpetuated.

"It is held by nearly all of our Christian brethren that it was not intended that the quorum of twelve apostles should be continued in the Church of Christ, and the absence of twelve apostles from the Christian churches is offered as proof, or as a reason, for their contention. Just where they get their authority for that statement, I do not know. I have never yet found anyone able to give any scriptural authority or reason whatsoever for that position. The argument—if it can be called an argument instead of a weak excuse—that inspired apostles were not to be continued in the Church, is completely overthrown in the one fact that after the death of Judas the quorum of the apostles met and selected another to fill his place. If it had not been intended that this quorum be perpetuated, then why did the eleven select another to fill the place of Judas, who betrayed the Lord? Because of the persecution and opposition made against the Church these twelve apostles were taken and put to death, and the Church was eventually overcome by the power of the adversary, until its organization was practically lost. On the western hemisphere, when the Lord Jesus Christ visited the people there, after His resurrection, He organized His Church as He had organized it among the people of the eastern hemisphere, by selecting twelve apostles and seventies and elders and others of those officers of the priesthood, as He had organized the Church in His personal ministry among the Jews. In this dispensation of the fulness of times, in the restoration of the gospel, the Lord again established His Church in the same manner by choosing twelve who were known as apostles, whose quorum was to be perpetuated; and others were to be selected to fill vacancies that might occur through death or apostasy, or any other means. The gospel plan consists of many doctrines, and principles and ordinances, and gifts and blessings; and where this whole glorious plan of salvation—every principle and ordinance and doctrine properly fitted into its place—where these things are not found, there is no Church of Christ or the power of God unto salvation. Valuable and pure and glorious as truth is, a man cannot be saved with that salvation which the Lord obtained, and which His faithful disciples obtained, by adhering to but one of the principles upon which that salvation is based; but he must have them all, and believe them all and practice them all; receive them and endure faithful to the end, in the knowledge and belief that he shall have eternal life. The Church is a divine organization,

composed of inspired prophets, apostles, evangelists, seventies, elders, bishops, etc., Jesus Christ Himself being the chief corner-stone; and where this organization is not, there is not the true Church, and these officers are put into the Church to endure, to be perpetuated, and when this organization shall be overcome or dissolved, then the Church of Christ no longer exists. Men may still cling to some of the principles; they may still have men whom they call elders; they may have others whom they call deacons; but, nevertheless, except they have the complete organization, they cannot claim to have the same organization as Christ established. It is impossible for men to be saved who seize upon one principle or one doctrine, or one passage of scripture, and expect thereby to gain salvation. For instance, no one can be saved by building up his hope upon the single idea that Sunday is not the Sabbath of the Lord.

"Again, one may believe in spiritual manifestations; but even though he had received such, that would be no proof that he has the gospel of salvation. Whilst spiritual manifestation is important in the kingdom of God, when it is separated from all the rest, there is no power of salvation in it. Because one man has his prayer answered, whether he is a Presbyterian, or a Catholic, or a Japanese, or a Hindoo, that is not proof that he is saved, or will be saved, with that salvation which Jesus Christ received after His resurrection from the dead. God is the Father of all men, and He will hear the prayers of His faithful children in all the world. The heathen is as much entitled to have his prayer heard and answered as a man who professes Christianity, and the Lord will answer his prayer just as readily; but because He does answer His prayer it is no proof whatever that that man has the Church of God and all the ordinances of the gospel, or is entitled to set up an organization for himself or take unto himself the authority to go forth and preach the gospel and administer in the ordinances thereof. We believe that the ordinances and the principles of the gospel embrace, among others, faith in the Lord Jesus Christ. Where faith is not, there is no salvation, because 'without faith it is impossible to please God.' As we heard this afternoon, faith means trust in the Lord; give obedience to the laws and the ordinances of God, and the commandments of the Lord as well. It is ridiculous for men to say, 'I have faith,' but yet do not the works which the Lord has commanded them to do. It would be just as consistent for the farmer to say, 'I have a good field, a splendid field; I believe the ground is rich, and I believe it will raise me a great crop of grain,' and then expect it to do so while at the same time he refused to plow, harrow, and sow grain upon it, as for man to expect salvation by faith without works. The former would realize his hopes as quickly as the latter. Faith without works is dead. It is folly for a man to say to another man who is poor, and naked, and destitute, and hungry, 'Be

clothed and fed,' and not give him the things that are needful for him. There are many Christian people who base their salvation on that kind of belief, which is neither belief nor faith, as explained this afternoon. Faith is that which will impel men to activity and cause them to do what God has said they must do. We believe, therefore, that whatever the Lord has commanded, men must do. 'Why call ye me, Lord, Lord, and do not the things which I say?'

"We believe that repentance is essential to salvation. No man can be saved unless he repents of his sins. No sinful man or woman who has not repented of his or her sins can enter into the kingdom of God. It is within the power of every one of us to repent of our sins, because the Lord is merciful, and the Lord is quick to forgive. But repentance means that we cease to sin when we discover that an act is sinful, and do it no more; that is repentance. The drunkard who turns entirely away from drink and reforms his life, gives evidence of his repentance. A man who is addicted to other wickedness and discovers that it is wicked, and ceases his wickedness, he has repented, and he is entitled to forgiveness; but the man who says to-day, 'I have stolen, and I am convinced it is wrong, and I am sorry for it,' and to-morrow steals again, has not repented. That is not repentance. It is not the principle which has power to save men's souls.

"We believe that baptism is a principle of everlasting life, and is an essential doctrine of the Church of Christ. He established it and submitted to it Himself, as we read in the Scriptures. He taught it as a doctrine, and His disciples preached it. It was a doctrine that He commanded His disciples to preach. 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' These are the words of Christ. No man has the right to annul that statement or change it; to substitute anything else for it, or to entirely eliminate it. We believe that baptism consists of immersion—of burial in water. This was how the Lord was baptized, and how His disciples were baptized, and all of the rest of the faithful were baptized; and all who ever entered into the Church of Christ, who were converted by any of the apostles. They were baptized in water, and then they received the baptism of the Spirit by the laying on of hands. Through the baptism in water they received remission of their sins. After their repentance and baptism in water they were entitled to the baptism of the Spirit. We believe that no man has a right to separate or divide this baptism. There is no other baptism unto salvation. It makes no difference what men say or practice, there is no baptism but that in water and the Spirit. 'Except ye be born of the water and of the Spirit, ye cannot enter into the kingdom of God.' Some men have entirely done away

with the baptism in water, and are hoping for salvation through baptism of the Spirit. It is the combined baptism in water and by the Spirit that constitutes the baptism that is to salvation, according to the gospel of the Lord Jesus Christ.

(TO BE CONTINUED.)

GRATITUDE.

BY A MISSIONARY SON.

[The following letter from a missionary in Europe was handed to the *Improvement Era* by a friend of his parents. We recommend that the letter be read by all, and more particularly by young men and young women. Children will do well to express their appreciation while their parents are still alive, and not wait to laud their virtues after they have gone. Honor to parents is not only one of God's first laws, but the first law with a promise.—EDITORS.]

DEAR FATHER AND MOTHER: I recall with great pleasure that the 8th of next month will be your wedding anniversary, and that then you will have trodden life's pathway together for thirty-three years. Your lives have undoubtedly become so completely interwoven, as the result of living together for so many years, that they now seem as one. You have become so used to living for each other, and both for your children, that you have rarely had time to think of yourselves, of your personal needs and desires.

During your wedded life you have fulfilled God's most important commandment by bringing eight intelligent souls to this world. Every one of these children is blessed with a sound mind and body, a condition which is not the result of chance. I, of course, credit these valuable gifts to the mercy of God, but they are only possible because of your high regard and love for each other. My whole being is filled with profoundest love, gratitude and respect for you who have so nobly lived.

Many parents consider that they have done their whole duty toward their children by feeding and clothing them, and by giving them a place of shelter until they are old enough to take care of themselves. But this was never true of you. You have always considered the happiness and well-being of your children above everything else. In your wisdom you have sometimes done things which were beyond our understanding as children and which we were possibly opposed to, but later on, if not openly, we have silently thanked you for every step you have taken. It has always been your aim to make home attractive, and not merely a place where we could eat, sleep and fight. You have reasoned with us and shown us the better way with the hope in your hearts that we might act correctly for ourselves.

Home is really the dearest place on earth to me, and you have made it so. Your best efforts and means have been expended to

make home a place of enjoyment, culture and love. Why is it that so many neighbors' children come to our home to play croquette, to play the piano or organ, or to listen to the phonograph? Simply because you have made our home a paradise on earth. It is not because you are rich that we have such a home. No; you have made home what it is at the cost of great sacrifices, through long, hard hours and years of toil. This was your life, your joy, your all.

But this was not enough. You considered it your duty to see that your children were better fitted for the battles of life than were you. That which has been good enough for you has not been good enough for your children. You have bent all of your energies to plant within the hearts of every one of us faith and trust in the Lord, which to you must be the corner stone, the foundation, of all our training, study and education. You have made it possible for us to attend good schools, although you have needed our help so badly at home, and although you have seldom known where the means would come from. But you have acted with your trust in God, knowing that the wish of your souls would be granted. Doubtless you have often looked back and marveled how it was all accomplished. We in our thoughtlessness have often held the idea that when we needed money all we had to do was to go to father. Now I begin to see the struggle that life has been for you, but I suppose that I can never fully realize what you have done for us, without having the same experience.

I speak of these things as if they were incidents of the past, but I do not mean them as such. Those noble desires of your dear hearts, those sacrifices and hours of toil are real to-day; they exist now. You are still struggling and fighting for your children. Your chief desire still is that they may become well fitted for life and its responsibilities; and, above all, that they may be God-fearing men and women. It is with pain that I often think of the struggle I am causing you, right to-day. In addition to taking care of those now at home and at school, you are under the necessity of supplying me with money. But still you have never murmured nor complained.

I cannot tell you of the feeling which fills me when I think of what you are doing and have done. It is with fear and trembling that I look upon the future, for it is so easy to mar the work you have so gloriously begun. It is my deepest desire that we all live lives that will bring joy and happiness to you. Far be it from us to cause you unhappiness or sorrow. God stay us by.

May our heavenly Father lengthen your years, and may He crown your days with joy and happiness. May your harvest be rich and golden, and may you live to see your aims and ideals realized.

YOUR GRATEFUL SON.

—The *Improvement Era.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 26, 1915.

EDITORIAL.

BURBANK AND THE WORD OF WISDOM.

MOST of our readers are familiar with the inestimable services which Luther Burbank has rendered agriculture and kindred industries by his wonderful achievements in the production of improved plants. He is world-renowned for his labor in this direction. What he has to say on the use of tobacco, intoxicating drinks, tea, and coffee is, therefore, of more than common interest. He is quoted in the *Christian Work*, of July 31st, as follows:

"I never use tobacco and alcohol in any form, and rarely coffee or tea. I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

"To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work 'puttering,' and have to give it up owing to an inability to concentrate their nerve force. Even men who smoke one cigar a day cannot be trusted with some of my most delicate work.

"Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction.

"Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens, and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him. (Signed) Luther Burbank."

Here is another strong testimony to the truth of the revelation given to the world through the Prophet Joseph Smith, and known as *The Word of Wisdom*. It is a testimony which rests upon observation by a practical, competent student of facts, and it is in

line with the conclusions arrived at by all scientists who have given the subject any consideration.

The Word of Wisdom was given to the world at a time when the cause of Prohibition was in its infancy, and when very few, if anybody, dreamed of the necessity of including tobacco, tea, and coffee among injurious stimulants. The American Temperance society had been formed in 1826, and had gained many adherents, but these were pledged to abstinence from distilled liquors only. Distilleries were closed in the path of this temperance wave, but breweries multiplied. The error of the first American temperance advocates soon became apparent, and reformers in England, Scotland, and Ireland urged total abstinence from all intoxicants. In the Word of Wisdom, however, given in 1833, the temperance principle is carried much farther. The whole field is covered. We are taught to avoid all injurious indulgences, including excessive meat eating, and the promise is that the observance of that law will bring health and strength to the body, wisdom and knowledge, and immunity, when the "destroying angel," in the form of devastating epidemics, visits the land. This, scientists and practical men all over the world now begin to admit, is true.

Whence, we may ask, did the Prophet Joseph derive this wonderful knowledge of the injurious qualities of the intoxicants and all the popular stimulants, at a time when almost all the world around him was groping in ignorance regarding this matter? All who were personally acquainted with the Prophet agree that he seemed to grasp truth intuitively every time. Whether a legal question, or a political, or religious, came up, about which lawyers, statesmen, or theologians, were in doubt, he seemed to penetrate the difficulties at once and find the truth unerringly. It was the same with the difficulties and perplexities of every-day life; his innumerable friends could come to him for guidance, and he always gave them the advice they needed. For this reason they loved and trusted him. They found that his word was as good as gold at all times.

There is only one explanation of this characteristic of the Prophet. He was "in tune" with the Holy Spirit—the Spirit of truth—and he responded to its gentle touch on his mind, as a musical instrument to the vibrations of another instrument close to it.

And, may we not now ask, since the principles embodied in the Word of Wisdom are being proved true, how can we consistently reject other revelations that have come through him? If God revealed to him the truths contained in that revelation, he was a prophet of God. And thus every testimony given by the wise and great men of the world for the Word of Wisdom, is an additional support of the claims of the Latter-day Saints, that Joseph Smith was a true prophet.

J. M. S.

THE CHURCH AT THE WORLD'S FAIR.

THE great war has almost made us forget that there is a World's Fair at San Francisco. But it is held there, nevertheless, celebrating the completion of the Panama canal, one of the great achievements of modern engineering skill, in the interests of trade, industry, and peace.

It is learned from Salt Lake papers, just at hand, that Presidents Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose attended the exposition on "Utah day," the 24th of July, last. The venerable Church leaders and those in their party were received with cordiality and respect, at this great fair, wherever they went. Many prominent men and women called on them and sought interviews with them. President Smith was one of the speakers on Utah's day at the exposition. The house was crowded, and many could not gain admission, but occupied seats outside. His subject was "Pioneer Life," and he told of his experiences as a pioneer and his visits to California in the early days, when the great city of San Francisco consisted of a few houses scattered over the sand hills. What a wonderful development the entire western section of the United States has experienced since 1847, when the Latter-day Saints first settled in the valleys of the mountains! A vast desert has been transformed into a great empire, where millions enjoy peace and prosperity.

On the 29th of July an international congress on genealogy was held, at which delegates from sixty-five genealogical societies in the United States were present. One of the speakers was a Chinese gentleman, Kiang Shao Chuan Kang-lu, who said that genealogy was known to the Chinese long before the western world ever attempted to trace its ancestry.

On the preceding day, Anthon H. Lund, president of the Genealogical Society of Utah, and Mrs. Emmeline B. Wells, president of the Relief society, were presented with commemorative bronze medals by the Panama-Pacific exposition officials. Commissioner Charles A. Vogelsang presented the gifts, and the recipients responded with brief speeches.

The ceremonies were held in the Utah building, and were presided over by President Lund. In attendance were President Joseph F. Smith, President Charles W. Penrose, Governor William Spry, Joseph F. Smith, Jr., the Utah commissioners, and members of the two societies whose members were honored.

One great feature of the World's Fair at San Francisco was a congress of the various religious organizations in existence. Responding to a cordial invitation to send a representative to this notable gathering, the Church authorities selected Dr. James E. Talmage. On the 29th of July he delivered an address to an immense audience on "The Philosophical Basis of 'Mormonism.'" We need not say that it was, in every respect, a masterly effort.

The reception accorded our Church at San Francisco, this year, is a striking contrast to that which was encountered at the Chicago Fair in 1893, less than twenty-five years ago. A congress of religions was also held there, and permission was reluctantly granted by the management to the Church to present its views. Elder B. H. Roberts was chosen as the speaker; but when he came he found that he was not to be permitted to appear before the general congress, but only before some committee, whose members, we presume, could be depended on not to be converted; or, whose loss, if the worst should happen, would not matter to the other reverend hypocrites. Elder Roberts, of course, declined to deliver his address in an obscure corner. "Mormonism" has nothing to conceal, nothing to be ashamed of. The difference between the attitude of the managers of the San Francisco congress and that shown at Chicago is very great. It indicates that the Church of Jesus Christ of Latter-day Saints, notwithstanding slander and abuse, misrepresentations and vilification, and all the tactics of the prince of darkness and his faithful anti-"Mormon" tools, is on her way to victory and triumph over all adversaries, in the full daylight of truth.

J. M. S.

SINKING OF THE "ARABIC."

THERE was intense anxiety at the headquarters of the European mission, Liverpool, when extra editions of the evening papers, on Thursday, August 19th, 1915, announced that the White Star liner *Arabic* had been torpedoed and sunk off the Irish coast. Elder A. Hulme Nebeker, for the last eight months president of the Liverpool conference, was one of the passengers, returning to his home in Utah after having been honorably released from a mission extending over somewhat more than two years. The first reports of the tragic event were necessarily meager, and his friends could only hope for the best. Telegraphic inquiry was at once sent to the American consulate at Queenstown, and President Hyrum M. Smith and Elder G. Merlin Southwick personally went to visit the White Star line office to make such inquiries and leave such instructions as seemed called for. Later in the evening a brief dispatch from Elder Nebeker announced his safe arrival at Queenstown. The news was received with grateful hearts. The anxiety was turned into joy because of the mercy of our heavenly Father in holding His hand over His young servant and rescuing him from the yawning deep.

Elder Nebeker arrived in Liverpool early on Saturday morning. Speaking of his terrible experience, he said he was in his stateroom on the starboard side of the ship, when, suddenly, there was a dull thud. It was not as loud as one would suppose from the terrible effect, but he knew instantly, and intuitively, what had

happened, and he hurried up on deck fastening a life belt around him. When on deck he ran aft on the port side, and then over to starboard, where he found a chance to climb into a lifeboat. This was soon filled, but for some reason or other it was not lowered. He remained in his seat until, as the ship rapidly sank, the boat was only a few feet from the water, and then he jumped and swam as fast as he could, in order to be clear of the vortex and the wreckage, when the great ship should take her final plunge. The lifeboat from which he had jumped went down with the ship, and he knows not what was the fate of those who remained in it. He estimates that it was less than ten minutes from the time of the explosion of the torpedo till the ship sank. It was an awe-inspiring sight. The proud vessel settled rapidly and then, all of a sudden, it rose up in the air to a height of perhaps a hundred feet or more, and disappeared, stern first. The sea was strewn with wreckage. Elder Nebeker swam for perhaps twenty minutes, clinging to wreckage, before he succeeded in getting aboard a lifeboat, from which he was picked up by a British cruiser, the *Primrose*, and brought to Queenstown. There was considerable swell, and some of the passengers suffered from seasickness while in the lifeboat. Elder Nebeker says there was no noticeable panic among the passengers, although there naturally was some excitement. In fact, the entire tragedy was enacted so quickly that there was little time to think about anything except personal safety, and one reason that so many were saved was that each one intuitively endeavored to save himself, and yet did not trample on the rights of others. Everyone, however, as far as his observation went, looked death unflinchingly in the eye, fully aware that the next hour might, possibly, be the last.

Speaking of some of his impressions during his trying experience, Elder Nebeker says that while in the water, perhaps four or five rods from the ship, he watched the huge monster rise and stand almost upright, just before going down, and he feared that she might tip over and fall on him. Then, after the vessel had taken her final plunge, he watched the wreckage strewn about in all directions for a considerable area. Many pieces came to the surface with great force and inflicted injuries on those struggling in the water. Then he remembers the anxiety with which he and fellow-passengers in the lifeboat scanned the horizon for any sign of a vessel coming to their rescue. They did not know whether any call for help had been sent from the *Arabic*. The sun shone forth at times; then the clouds hid the light and made the sea look gloomy, and their hearts rose and fell with the wind-tossed curtains of heaven. Among the sights that impressed itself on his mind, was that of a little child floating on a lifebelt, dead. He also saw the dead body of one of the stewards, held up by a piece of wreckage. Elder Nebeker speaks appreciatively of the hospitality of the men on the *Primrose*. They did all in their power to make

the rescued passengers comfortable. He also speaks with admiration of one of the engineers of the *Arabic*, one Mr. Logan. "This man," he says, "had found safety in another lifeboat, but when he saw that there was no navigator in our boat, he jumped into the sea and swam over to us and took charge, and, there is no doubt, became our savior." He will always hold this man, who was only a rough sailor, in grateful remembrance.

Elder Nebeker feels as well as can be expected under the circumstances. He is thankful to God for His preserving care, and hopes, when he resumes his journey, he may be permitted to complete it without interruption.

The *Arabic* left Liverpool on Wednesday, the 18th of August, for New York. The total number of souls on board was 423, consisting of 133 cabin and 48 third-class passengers, and a crew of 242. There were 26 Americans, two of whom are reported missing.

Captain W. Finch, who was on the bridge when the ship foundered, says, as reported, that on Thursday, at 9:30 a.m., when steaming about sixteen knots, in good weather, with a slight swell on, he noticed from the bridge the track of a torpedo about three hundred feet away. It came from the north, and struck the steamer on the starboard side about one hundred feet from the stern. There was no previous warning. "When the torpedo struck us," the captain continued, "there was a terrible explosion—so loud that I never heard anything like it. You can imagine how terrible it was when I tell you that it shook the whole ship from stem to stern. The explosion was so stupendous that one of the boats which was swinging out from the ship's side was blown into the air in splinters.

"Then after the torpedo struck there was an immense volume of water thrown up in the air to a tremendous height, and of course there was a great shock."

Asked if it struck the ship in a very vital part, Captain Finch said, "Oh, yes, indeed. Why, the ship sank in ten minutes. As soon as she was struck she gave a great list, first to starboard and then a list to port, and after that she seemed to steady herself a bit. Then she went down quickly by the stern, and disappeared completely in ten minutes.

"I did not see a single sign of the submarine, and, as far as I am aware, nobody else saw the submarine, either before or after the occurrence. We had all the lifeboats, and also the patent Andersen lifeboats, ready, and they were swung out immediately. Everything was ready right away, including the rafts, which floated off.

"We put out plenty of boats—in fact, there were sufficient boats to take many more people than were on board. Lifebelts were distributed fore and aft before we reached the spot where the torpedo struck us. This is always done in anticipation of the danger zone.

"There was no commotion. Everybody behaved splendidly. All the officers and crew were at their posts, and everybody was supplied with a lifebelt.

"There were in all fourteen boats lowered, I think, but I have been informed that as the ship was sinking two of these boats capsized. I do not know what was the cause of that. I did not see it occur, but I was told it did take place.

"The *Arabic* went down very quickly. She rose up at the bow and went down by the stern, disappearing altogether in ten minutes. We had good assistance sent to us. I understand that eleven boats have been picked up.

"I was on the bridge when the ship went down, and I went down with her. I thought I was 'all in,' but after a time I found myself in the water floating amongst the rafts and patent boats, which were banging the life out of me, until a patent boat to which I could cling came along, and I was able to hold on to it. I was too tired and weak to haul myself on board.

"Then two firemen came along, and I succeeded in shoving them into it, but I could not get in myself.

"After that a woman and her baby were met and taken on board, and I got a piece of a raft under me, and a swell then washed me on board a patent boat.

"Just before we were torpedoed we passed the *Dunsley*, which was sinking. That vessel had three holes in her from shells. I also saw two boats sailing away from the *Dunsley* towards the land."

It is supposed that the submarine hid behind the *Dunsley* when discharging the torpedo. Among the missing of the crew are several engineers and firemen who remained at their dangerous post till the last, although they knew it meant death to them. Some were undoubtedly killed by the explosion of the torpedo.

A Queenstown correspondent of the Liverpool *Echo* says:

"About six survivors of the *Arabic* were taken to hospital. Most of these had severe injuries about the head, and they presented a pitiful sight as they were led away from the ship by nurses.

"One woman carried a little baby in her arms, from which she had been separated when the vessel sank, and the anguish which she suffered until she found that the child had been saved can readily be imagined.

"The poor woman had lost all her property. She was wearing an officer's coat.

"Another pitiful spectacle on the quay was a little girl survivor, who was crying bitterly. She said she had lost her father and mother. Her sorrow was soon turned to joy, for when the passengers from the second rescue ship landed she found that her parents had been saved.

"One of the passengers lay on a stretcher. He had his ribs broken, and he was being attended to by a doctor.

"Stretcher bearers, ambulance workers, and nurses vied with each other in their efforts to alleviate the sufferings of the unfortunate victims,

and the public spared no effort to afford shelter and clothing and refreshment for the sufferers."

Other touching incidents are related by this correspondent:

"Major Money, a retired officer of the Canadian Militia, was a passenger on the *Arabic*, with his two daughters and brother. He said:—'I had just finished breakfast when I heard the alarm. On going on deck I found all hands at their posts and busy getting the passengers into the boats, which were very quickly lowered. I placed my two daughters in one of the boats, and my brother and myself got in, too, but, seeing how the thing stood, my brother and I got out again. Subsequently I let myself down into the water, with the intention of swimming about until picked up. I was dragged down by the suction of the sinking vessel, and when I came to the surface again, I was about fifty feet away from the nearest boat. I swam towards it; but they did not see me. Then I clung on to a plank, and after signalling for some time attracted the attention of another boat, and was taken into it. After two or three hours' rowing about we were picked up. I did not know what had happened to my daughters and brother. You can imagine how delighted I and they were when we met here on the quay at Queenstown.'

"In one instance a family named Tattersall, consisting of the father and two little girls, were in a deplorable state of despair and suffering owing to the fact that the mother, Mrs. Tattersall, was missing. They belonged to Ashton-under-Lyne, and were going to Canada. Gladys Tattersall, a bright child of nine years, with flaxen hair, was suffering from a deep cut over the left eye which she received while in the water from a piece of wreckage thrown from the liner to those struggling in the water. Little Gladys stated that when she fell into the sea she floated for a short time, and then sank, but came up again and clutched at a boat's oar, which supported her until picked up by one of the lifeboats. She thinks it was the piece of wreckage which struck her that made her sink, as she did not remember anything until she came to the surface. The brave little girl said the pain caused by the cut over her eye did not matter if only 'dear mother could be found.' The child's father seemed dazed with grief."

According to press reports from the United States, it is not impossible that the sinking of the *Arabic* may have consequences so grave as to mark the deplorable incident as the beginning of a new act in this terrible war drama of the world.

J. M. S.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Victoria Baths, Manchester (Manchester conference), August 14th, 1915, when four souls entered the waters of baptism.

On Tuesday evening, August 17th, 1915, a baptismal service was held at Saltburn (Newcastle conference), when two souls were admitted into the fold of Christ. Elder Leonard C. Ockey officiated.

OVER YONDER.

Now my heart is with the people over yonder,
In the valleys 'midst the mountains capped with snow:
Where the pure in heart are learning,
Where the gospel lamp is burning,
And the streams of living waters ever flow.

There is music in the breezes over yonder,
In the woodlands where the little wild birds sing,
And the rippling rills of waters;
Where God's humble sons and daughters
Raise their tuneful songs of Zion to their King.

Saints are gathering from all nations over yonder,
To the everlasting mountains in the west;
There the children's hearts are turning,
And the parents love is yearning
For the remnant of His people to be blest.

They are praising God, the Father, over yonder,
While "the little stone" is rolling o'er the land,
And their praises reach high heaven
For the promises are given
To the steadfast and the faithful little band.

Norfolk, England. HANNAH WARD BENNETT.

DIED.

PICKLES.—At Nelson, Lancashire, England, July 24th, 1915, Harry Pickles. Deceased was born October 11th, 1913, and was blessed October 16th, 1913, by Elder Reuben J. Owen.

ATLEY.—At Bradford (Leeds conference), August 12th, 1915, William Atley. Deceased was born January 1st, 1858, at Sheffield, Yorkshire, England; baptized March 7th, 1909, by Elder M. J. Rich. He was a faithful Latter-day Saint, and bore his intense pain with great fortitude.

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